



NOTE: This publication is intended for entertainment purposes only.

sasquatch / 1 n. a supposed yeti-like animal of northwestern N America. 2 v. to tear-up or fill a road with debris. [Halkomelen]

NC

No one is encouraged to violate the laws of any country based on the information herein.

All people and events depicted are purely fictional. Any

resemblance to people, dead or alive is a coincidence

Cubria

ON TO THE ELAHO

One man who walked out of the dense bush in bare feet declared his surprise when a police officer declared he was under arrest for mischief. He bristled when a Vancouver Sun reporter asked what group had organized the protest. "It's not a group," the man answered. "It's the Elaho anarchist collective." And why the blockade? "I don't know anything about it," said the man with the hidden face. "I'm not blocking anything. I live in the woods," he claimed before being led away by the officer.

Canada

IS A STATE FOUNDED ON COLONIZATION AND AN EXPLOITATIVE LOGIC WHICH TREATS

NATURE AND ALL LIVING THINGS AS COMMODITIES.

THIS SAWYER STATE MAINTAINS ITS POWER THROUGH MENTAL AND PHYSICAL VIOLENCE TOWARDS ANY INDIVIDUALS WHO OPPOSE IT.

THE GROUP ENGAGE IN COMBAT AGAINST

THE DEFENDERS OF THE ELAHO

BECAUSE WE STAND IN THE WAY OF

GREEDY CAPITALIST PARASITES WHO PROFIT FROM ECO-CRIME.



THE PROVINCIAL COURT OF BRITISH COLUMBIA

HAS NOTHING TO DO WITH JUSTICE. IT IS A SYSTEM OF CONTROL OF THE LANDS AS CONCEIVED BY THE ANCESTORS WITH UNJUST THEM AND LABELS CRIMINALS

WE HAVE BEEN CALLED "ECO-TERRORISTS" BECAUSE WE BELIEVE PROPERTY DESTRUCTION AND OTHER FORMS OF RESISTANCE TO THOSE WHO DESTROY THE VERY FOUNDATIONS OF LIFE IS NOT ONLY JUSTIFIED BUT NECESSARY. THE CORPORATIONS AND STATE ARE THE ONES WHO ARE TERRORIZING ECOSYSTEMS. high levels of vandalism to Interfor's heavy equipment

IS NOT AN ACT OF VIOLENCE!

MACHINES ARE NOT ALIVE!

THE EARTH IS FULL OF LIFE!



WAKE UP!

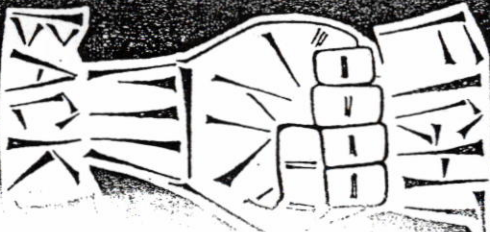


EXHIBIT REPORT

RAPPORT SUR LES PIÈCES À CONVICTION

RCMP GRC

Division E	Sub-Division - Sous-division South West	Date seized - Date saisie
Detachment - Détachement Squamish		
OSR Class Cat. de RSO	Nature of Event - Genre d'incident Elaho Valley - Bridge Blockade	2000-07-26
Exhibits seized by - Pièces à conviction saisies par Cst. LUSSIER		

Location of seizure - Endroit de la saisie Mile 65 @ Lava Creek Bridge - Elaho Valley, near Squamish, BC	
Consecutive Item No. N° de pièce consécutif	Description of Exhibits Seized Description des pièces à conviction saisies

- Cardboard sign: "Thought lags behind nature"
- Cardboard sign: "BIOLOGICAL DIVERSITY" means a dynamic variability among all living organisms from all sources including, inter alia, terrestrial, marine, other aquatic ecosystems and the ecological complexes of which they are part; this includes diversity within species, between species and of ecosystems (DEFINITION, BIODIVERSITY CONVENTION, 1992)"
- Cardboard sign: "Run quickly comrade THE OLD WORLD is right behind you" "Without Dead Time, Without Restraints" (side two)
- Cardboard sign: "save the Squamish Five memorial Wilderness"
- Cardboard sign: "The weapons of the seven seas sit idle in the lots of the logging camps like the machines they pretend to be"
- Cardboard sign: "OLD DOESN'T mean it has TO DIE"
- Cardboard sign: "ECOSYSTEM: definition - "ECOSYSTEM: means a dynamic complex of plant, animal and micro organism communities and their non-living environment interacting as a functional unit"
- Cardboard sign: "I TAKE MY DESIRES FOR REALITY" (side one) - "escape of the cannibal assemblages of mimetic devices. Many people have a tree growing in their heads. Infinite regress as the sargent stripper bare by her bachelors, even. Intoxication is a becoming plant. We dance tango."
- "IF YOU TAMPER WITH THIS SYSTEM, PEOPLE WILL DIE" "DO NOT stand at the base of these trees OBJECTS DO FALL!!" "IF YOU ATTEMPT TO REMOVE ONE PERSON IN THE OTHER TREE WILL FALL TO THEIR BLOODY DEATH. IF YOU ATTEMPT TO TAMPER WITH ANY OF THE PRUSSIK LINES PEOPLE WILL FALL TO THEIR DEATHS" "Prussik cord loops over a line between two branches reducing strenght if line by 1/2". "Prussik line is anchored into slash pile holding pipe in place (500 kgs per line)". "Pipe is not connected". "If you attempt to move the slash pile the pipe ends will fall and someone will die". "BARBED WIRE PULLED TO TENSION WILL SNAP BACK IF CUT"
- Cardboard sign: "DOWN WITH the EMPIRE (logging division)"
- Cardboard sign: "The woodcutter with a hole in his head, fearful of broken branches, is soothed by carressing the tree crotches" (side one) - "I IRRATE the LAND CLEARCUT CAPITALISM"

WELCOME TO THE ELAHO

The Elaho Valley is in the southern portion of the Pacific North West coastal temperate rain forest. Located three hours north of Vancouver the area has mostly been logged and much of it is in the process of tourist development. The Elaho is uncaded Squamish and Lil'wat territory, meaning no treaty has been signed by either nation for the alienation of these lands. Regardless the BC government (itself a colonial fiction) calls this 'crown' land. During the 1950s the provincial government, as part of a bribery scandal in which the Minster responsible was jailed, handed out huge tracts of 'crown' land to the logging corporations in the form of Tree Farm Licenses (TFLs). The Elaho, Simms and Squamish valleys make up TFL 38. These licenses are long term property transfers that transfer native land to the Queen, then to the provincial government, and finally to the hands of the forest companies. The idea of the TFL is as far removed from a vibrant ecosystem as possible. These are plantations complete with monoculture planting, toxic fertilizers, insecticides, and herbicides. A complex ecosystem reduced to a hegemonic industrial model, just as colonization attempted to reduce native cultures to mere shadows through the reserve and residential school systems. In BC genocide and ecocide are inseparable phenomena.

International Forest Products (Interfor) is the company which holds tenure in TFL 38. Interfor is a Vancouver based forest company begun in the 1970s. As late comers to BC's forestry business they picked up a number of the most contentious and risky licenses; including the Elaho, areas around Clayoquot Sound, and mid-coast areas known as the Great Bear Rainforest. This company has been long known for its shoddy logging practices, and this in an area with the largest clear-cuts in the world. Violations and a small degree of public censure have done little to stop this and when pushed the company has been known to resort to violent thuggery. [See event timeline for information on the attack of September 15, 1999, or the video *Hoods in the Woods*] The main shareholders in Interfor are the Sauder family. William, the family patriarch is also the chancellor of the University of British Columbia. That this institution also turns out the province's professional foresters should come as no surprise. The Sauder's live in the plush Vancouver neighborhood of Shaughnessy, so if you're in the area stop in and let 'em know what you think.

Industrial forestry is one of the largest ecological problems in this part of the world. By viewing the world through economic models the viability of full ecosystems is ignored, while cubic meter after cubic meter is pulled off the land and roads rush in to fragment the old growth. Community tenures are being envisioned in many parts of the province. Run on an ecosystem and cooperative basis, new models of community control connection with the land are now being opened. [See Seeds of Hope] As can be

"The land-use plan in the Elaho Valley has been completed. I am not willing to revisit any land-use plans where communities have to come together to agree upon basic, fundamental, tough contravertial issues."

--Premier Ujjal Dosanjh
January 2001

expected the government, logging companies, and wise-use groups are fighting hard to stop this grassroots phenomena. In the Elaho area, workers have been scared into class-unconsciousness through industry scare tactics and PR which set the interests of forestry workers against those of native and anti-globalization activists. The town council in Squamish (the nearest town) has gone all out in their support for Interfor, to the point of declaring Squamish a "protest free-zone" and demanding that local businesses stop serving anyone who looks like a "protester". The unions are also of little help, in this province where the Wobblies were outlawed in 1917, the timber unions have been firmly in the pockets of industry for over eighty years. The capitalist logic of grow or die has taken over the backwoods converting landscapes to assembly lines and people to mere cogs.

These macro-economic and geopolitical issues also have a far-reaching impact on each individual component of the forests. From microorganisms through the large predators all life is disrupted. In old growth ecosystems an average over a hundred and fifty mycorrhizal fungi are present while in the replanted areas an average of seven are to be found. This alone should cause us to stop and rethink. On the macro level the Elaho is the front line in Grizzly Bear habitat. Pre-industrial development, grizzlies ranged all the way south to the Baja, in 2001 the Elaho is the most southern point they roam on the coast. Salmon, black bears, lynx, spotted owls, northern goshawks, and wolverines also find a home in the these woods while being pushed out of most of their traditional territory. These wild animal nations are dependant on large unfragmented tracts of forest, an increasingly rare thing today.

Plant communities are also effected by industrial forestry. The plants found in the old growth areas rely on these ecosystems to survive, simplified structures like those found in replanted areas cannot provide a suitable environment for them to thrive. Many of the plants also have deep ties with the native cultures of the area. Medicines, food, clothing, building materials . . . a non-destructive use of these plants has gone on and still is. Red

Mt. Elphinstone is on the sunshine coast near the communities of Roberts Creek and Gibson, lying within unceded, Sechelt territory. Residents are working to implement a community forestry co-op and have blockaded Interfor logging operations. Mt. Elphinstone has one of the highest diversity of mushrooms in the whole coastal rainforest. There is currently a mobilization to defend the forest here and help is needed, especially those with direct action experience. Contact: WCMC, 227 Abbott St., Vancouver, bc V6B 2K7 (604) 683-8820 www.wildernesscommittee.org OR Penny Lalor (604) 740-9376 plalo@myself.com www.aboriginalrights.org (Penny has been living on Mt. Elphinstone since August and has renounced her Canadian citizenship in favor of citizenship to the Sechelt or Squamish Nation)

Clayoquot Sound is on the mid-west coast of Vancouver island, near Tofino, on unceded Nuh-Cha-Nulth territory. In 1994 and 1995 almost 1000 people blockaded the road to stop the destruction of these pristine old growth forests. Interfor is threatening to log again...help is needed. Contact: Friends of Clayoquot Sound, box 489, Tofino, bc, V0R 2Z0 (250) 725-4218. focs@web.net www.ancientforest.org

Salt Spring Island is in the southern gulf island region. In Nov. 1999 Texada Land Corporation acquired 5000 acres (more then one-tenth the island) and immediately started clear cutting at the rate of 5 acres a day. Salt Spring has a diverse environment with rare endangered Gary Oak meadows, rocky Arbutus bluffs. 18 km of undeveloped coastline and the largest expanse of Douglas Fir in the southern Gulf islands. People have been doing direct action and have made an appeal for funding to buy back the land to protect it. Contacts: Land Conservancy, 5793 Old West Sanich Rd. victoria, bc V9E 2H2 (250) 479-8053 www.savesaltspring.com (250) 537-2616

Elaho Valley - since 1997 The Friends of the Elaho have waged a direct action campaign to stop Interfor from destroying this valley. It was been an intense and difficult few years with violence at the hands of loggers and the RCMP. A spring action camp is being planned for May 2001. Contacts: Friends of the Elaho, 1895 Commercial Drive, Vancouver, bc, V5N 4A6 (604) 255-4145, elaho@tao.ca & Elaho earthfirst! earth_first@zipip.com www.monkeywrenchcate.org/elaho/

What to Bring

You don't need everything on the list but it helps, so buy, steal, or borrow what you can. Clothes should be camo, black or drab.

- | | |
|---|--|
| • Hiking boots with good ankle support (extra laces can help) | • Warm clothes and summer type clothes |
| • Rain gear (pants and coat) it is a RAIN forest | • Black hoodie (official uniform of anarchists everywhere) |
| • Flashlight or headlamp (headlamp strongly recommended) | • Day pack |
| • Long underwear (nights can be cold, layer, layer, layer) | • Bandannas |
| • Compass | • Toques, balacnavas, hats |
| • Work gloves | • Tent, tarps, or both |
| • Lots of socks | • Soap |
| • Warm sleeping bag | • Stories, rage, songs |

DIRECT ACTION IN "bc"

Sutikah is located on unceded St'at'imc lands. In 1991 the bc provincial government issued a proposal call for an alpine ski development in the Melvin Creek and Cayoosh Creek drainage. In response, Nancy Greene-Raine Resort Consultants (NGR) sent a proposal to develop and all-season ski resort. Since last spring children and adults have been stopping cars at a hwy. 99 checkpoint, distributing information and collecting signatures for petitions supporting their anti development position. On August 4 the EAO recommended acceptance of the NGR proposal, once again ignoring the First Nation people. On August 14 NGR received certification for their proposal and in response the St'at'imc Nation blockaded the highway for 17 hours. There are grizzlies, mountain goats, wolverines, bobcats, deer rabbits, etc. residing in the area not to mention, this land has sacred ties with the St'at'imc. Even by their own constitution the bc government has no right to pass on unceded territories to third parties. Please call or fax the following ministers and ask they abandon the project: Gordon Wilson (Minister of Employment and Investment) T (250) 356-7020 & F (250) 356-5587 and Joan Sawicki (Minister of Environment) T (250) 387-1187 & F (250) 387-1356. Contacts: Chief Garry John (250) 256-7523, Ramona (604) 894-2462, Rosalin (604) 894-2400.

The Great Bear Rainforest is the largest contiguous tract of intact temperate rainforest on the mid-coast of bc and extends from the Elaho Valley to Alaska. The GBR encompasses many nations unceded land. Since 1995 the Forest Action Network has been working with the Nuxalk to stop the destruction of their territory, the habitat of the rare Kermode (Spirit) bear, Orca whales, Timber wolves and others from the destructive Interfor and Weyerhaeuser. FAN has a house in Bella Coola and is looking for people to get involved. Contact: FAN, Box 625 Bella Coola, Nuxalk Territory, bc, V0T 1C0, (250) 799-8500, fanbc@fanweb.org www.fanweb.org

The Slocan Valley is nestled in the mountainous regions of inland temperate rainforest in the West Kootenays, South Eastern bc. It is home to the Sinixt Nation (who has been wrongfully declared extinct by the Canadian government). The Sinixt have been working closely with the community to protect the last few remaining watersheds from industrial logging by Slocan Forestry Products (the largest forest license holder in bc). Trozzo creek, a site of many protests including a 45 day blockade is a major wildlife corridor and feeding ground for animals such as the grizzly and wolverine (both on the blue list). The community has been fighting for 20 years and will continue to fight until all watersheds are protected and industrial logging is abolished. Contacts: Sinixt Nation, RR1 G-16 C-2, Winlaw, bc, V0G 2L0 & Slocan Valley Watershed Alliance, G-8 C-46 RR1, Winlaw, bc, V0G 2L0 (250) 355-2327, eact@watertalk.ca www.watertalk.org/swa

and yellow cedars, douglas fir some over 1300 years old are abundant. Alders gather with devil's club, hellebore, wild ginger, and tiger lilies in the riparian areas. Western and mountain hemlocks, western white pine and shade pipissewa, black cohosh, blue and huckleberries. Rare saprophytes like coral root, ground cones, phantom orchids are shockingly abundant. Fungi are all over the place, sulfur shelf, various amanitas, and chanterelles are just a few. Macro-lichens grow on the bluffs and most of the trees, some in the dampest place being almost completely covered. Some like the usnea genus are valuable field medicines but most are a mystery without a comprehensive Lichen field guide. Going back to the second and third growth forests after time in the Elaho changed everything. What had once looked so diverse and lush to my eyes was now obviously in crisis, its biotic life struggling to recover from the reduction inflicted on it.

Over the last few years the Elaho Valley has come to stand for more than itself. It is one of the front lines in the struggles against

ecocide in western klanada with numerous groups working for its protection. The diversity of tactics used has shown a creative movement with a deeper bag of tricks than anyone expected. Since 1997 there has been waves of protest in the valley itself (see chronology for breakdown). The first actions that year involved people locked into concrete barrels across the road. When Interfor employees arrived violence ensued with gasoline being poured almost up to the locked down blockaders then set alight, support people were also roughed up. The loggers responded with their own blockade closing the access road into the valley and refusing to let anyone who looked like an environmentalist pass.

In 1999 there were numerous actions including tree-sits and people standing in the road. These actions were met with threats of violence and arrests. These culminated in a violent attack on Sept 15 1999, when 80-100 Interfor employees came up to the camp demanding people leave. When the folks in the camp refused they were attacked with

INTERFOR



ECO-TERRORISTS OF THE YEAR

FOR CONTINUED DESTRUCTION
OF ANCIENT FORESTS, THE
ASSAULT OF PEACEFUL
PROTESTERS & FAILURE
TO WORK FOR SOLUTIONS.



Forest Action Network

three people being hospitalized. Women were threatened with rape. Video and still were cameras destroyed, along with the rest of the camp and peoples possessions. They also started to cut tree which the tree-sitter was occupying, and tried to fall trees onto him. After the attack a car taking people to hospital was run off the road by logging trucks. The Squamish RCMP had been notified via satphone before the attack but took six hours to respond (a two hour drive, or short helicopter flight). When the police arrived the tree-sitter came down only to be arrested for violating an injunction. The police failed to execute a search warrant obtained for the offices of Interfor and refused to press charges against any loggers until the public pressure got to be too much. Five Interfor employees were charged and pled guilty in December of 2000 receiving fines, probation as well being instructed to take anger management courses and write letters of apology. People didn't back down after the attack, there were more tree-sits that fall and numerous arrests of activists by the RCMP (always quick to respond to company complaints, flying in with helicopters multiple times a day).

In 2000 there were numerous actions both above and below ground. The year started with a press release from the *Loxax* claiming the spiking of hundreds of trees in two cut blocks. The first CD action happened on May 15 when Betty and Susan blocked the road at mile 20. This action was in protest of the timber companies continued use of carcinogenic and estrogenic chemicals on the forests. These toxins contaminate ecosystems worldwide and their effects are most prevalent in women. The first tripod seen in the Elaho went up June 5, at mile 38 fronted with slash piles and barb wire. The police used three helicopters and pigs on foot to chase the ground support away from the scene and threatened to take the sitter down using an excavator (?) causing him to descend fearing for his safety. On July 25 a technical tree-sit/road blockade began on the Lava Creek bridge (see Artemis write-up). Police used dogs, tactical units in full camouflage with assault rifles, and climbing teams (where did they learn to climb?) in their attempt to force the sitters down. After nine days the four sitters came down and were arrested. On August 28 the Horde threw up a tripod reinforced with an angled steel lockbox at m38. The police swept the area arresting three people for talking to the media from a van in a quarry up the road, and twelve campers who were drinking tea. They again forced the sitter to come down by bumping the pod with an excavator driven by an Interfor employee identified as one of the attackers from the previous year. The charges against the media crew and the campers were all later dropped, the is sitter now awaiting trial. As a finale to the year a tripod went up the morning of October 23. A security patrol stumbled onto the action before the pod went up, so the truck was covered with a tarp and dancing elves. The action continued but police arrived quickly and evicted the sitter hauling him off to jail. Throughout this period there were also numerous acts of sabotage ranging from road-spiking through machinery being wrenched. As this goes to print no-one has been arrested in relation to sabotage in the Elaho.



Pacific Northwest Economic Region

(SOUNDS SCARY HUH?)

This little Regional Trade Alliance was created in 1991 and consists of Alaska, Alberta, BC, Idaho, Montana, Oregon, Washington & the Yukon. Its one of 33 RTAs that exist to reduce barriers to trade and reports to the WTO. Think cattle ranches, bordercrossing, roads, water policy, timber industry, free trade, mining, agri-biz tourism... Guess who's calling the shots in our little bioregion? Visit their website at www.pnwer.org and read stuff like:

"PNWER can play a major role in enhancing the prosperity of the Pacific Northwest by bringing together the regional elites. The synergy generated by bringing together industry with telecommunications experts, wealthy investors with gov't and industry leaders, all this will catapult the Pacific Northwest forward as a model of rapid clean growth, overcoming present divides between urban & rural, haves & have-nots, educated & unskilled."

So anyway, the PNWER is holding a meeting this summer in Whistler, BC from July 25-28th. Over 300 legislators & 300 private sector delegates are expected. According to their newsletter Whistler was chosen for its "family friendly environment". LETS GET OUT THERE AND WAKE UP! THE SKELETONS IN THIS FAMILIES CLOSET!!!

"The economic visions advanced by the Cascadia project & PNWER are pro-growth and in favor of freer trade. The bioregional visions are generally anti-growth & either neutral or opposed to strategies aimed at enhancing the regions trade potential. These conflicting visions have ensured that most border connections are sectoral and operate in separate channels."

AFUKNKIKABATTA! ATTAFUKNKICABATTA! ATTAFUKNKICABATTA! ATTAFUKNKICABATTA! ATTAFUKNKICABATTA! ATTAFUKNKICABATTA!

THE TRUTH WILL SET YOU FREE

[...]

The reality is that we are a colonized people. The goals of the colonizer in modern-day Canada are not to banish our cultures, especially when these can be used to enhance tourism and strengthen the illusion that Canada is a "free" and "multicultural" society. Instead, the goals were, and are, to destroy a way of life and a spiritual connection our people had that created the culture. It was our people's connection to the spiritual world that made us who we were, that formed our concepts of life and how we lived that life. This is what stood in the way of the colonizer, for it gave us the strength and determination to resist.

[...]

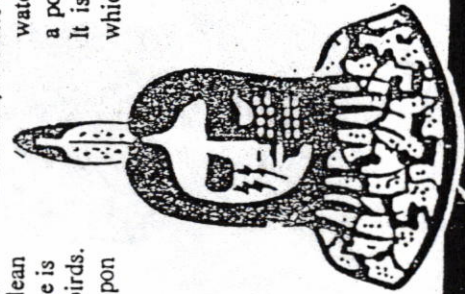
... [The] reserve system was to serve as a "laboratory" for the containing and indoctrination of our peoples. Once contained within these reserves, the systematic colonization could begin. The colonizer then began to impose its religion, language and ways of life. This system would be so successful that it would be the model for the South African apartheid system.

[...]

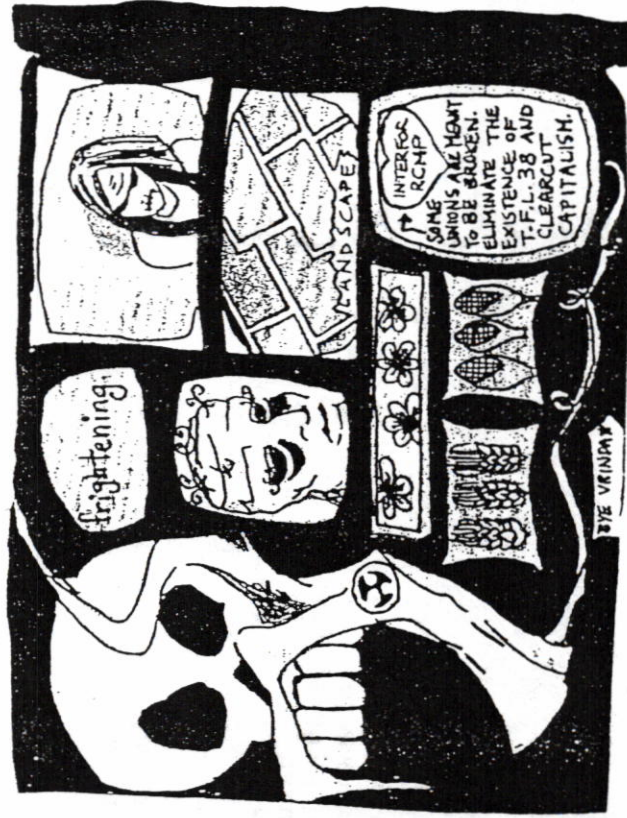
And yet despite all the destruction our people have gone through, despite all the destruction the Mother Earth has gone through, we are still here. ... For there is a power that the enemy can never destroy because they will never understand it. It is the power of truth, of honour, of life, of the spiritual; it is the power that is creation. ... We know that a thousand winters and summers from now we will still be here, while the enemy's empire will have crumbled to dust. We know this, because the enemy will never solve the Great Mystery.

[...]

The colonizer calls this province "Supernatural British Columbia." And it's true. It is a powerful land of cedar, towering mountains, and dark grey skies. There is no place in the world like it. Despite the destruction, it is one of the few areas that still has large areas of forest and clean water, that still has eagles, bears, cougars and wolves. There is a power in this land and in the sea. It is the land of Thunderbirds. It is here that we can still which the people walk."



The more radical elements of the Elaho struggle have served to push the accepted discourses in the movement into directions no one had expected. Expropriating corporate land and ending the tenure system doesn't seem that radical anymore. Compensation for lands returned to communities, first nations, and left alone isn't an option anymore; suddenly reparations for the damage done are being discussed. Some liberal groups are still calling for national parks, but the stands made at Stony Point in Ontario and Cheam near Chilliwack are giving cause to rethink. In the first case native people reoccupied a provincial park which had been stolen from them during WWII, during their reoccupation one of their number, Dudley George was assassinated by the Ontario Provincial Police. At Cheam the BC government is also trying to sneak by further land theft with the creation of a park. In response members of the Cheam nation have set up blockades in protest. This has allowed many to rethink what it means to stop industrial activity in the valley. Thank you to those brave people for their commitment and example. The communities in struggle in the Elaho have also become something more than just protests but experiments in what it means to live and work together without bosses or government control. The struggle has come to be far more than another battle to save forests, it is a site in the continued battle against colonialism, capitalism, the state, and globalization. Maybe the media are right and there is a war in the woods, but they don't realize just how big that war is.



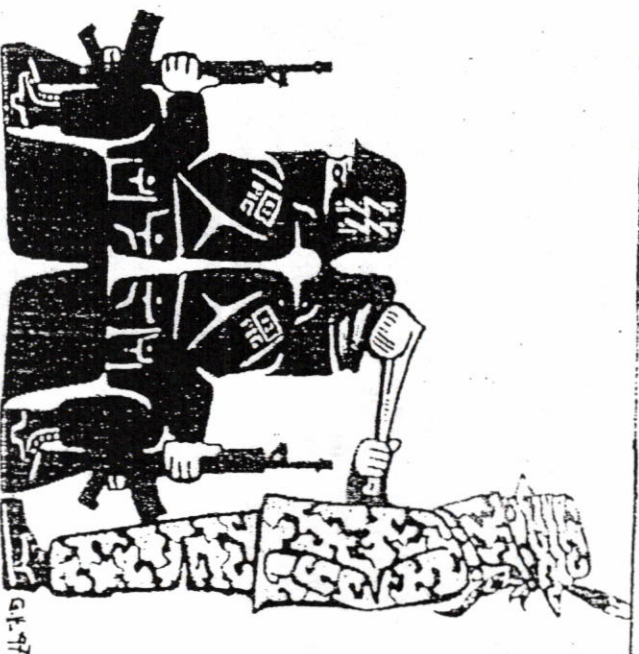
This forest is weeping, cries from valleys rise to mountain tops mist like. In this dimming light of mid august rain so soft it kisses I hold my wrists up open to the sky, razor edge of rain cut vain. I let my blood flow let the feeling go let the blood flow let the feeling go. Our sisters brothers mothers fathers lovers 1000 year old trees spirals of so strong branches to canopy branches to canopy home open to sky home to spotted owl marbled merrulet gos hawk. How many more scorched bodies spilt spilt for epid cuff links linked to the so far misunderstanding of need for greed disconnection DIS CON NEC TED From land from the reality. How many more before we realize it is our turn to take the chance of death for life and fall to our knees, take the chance and kneel down only to rise higher To take arms up and learn to shoot to take arms up and learn to shoot straight between the eyes of the so bullshit lies of colonial sown. arms as an understanding a sign to our sisters and brothers who everyday stand in defence of the grandmothers Grandfathers and the children and the stories and and trees and land and rivers and sun and mountain and breath and air and love and birth and life and tools and dreams and passion and growth and rain and corn and cedar and salmon and stone. Arms as a solid connection with the power of the bullet, the power of the unshot, as a symbol of our ability for more, of our solid knowledge at the so circumstance need for the pull of the trigger. Time now to stand in defiance of all we have been spoon fed/forced of compliance of nodding without questioning of taking without needing. Time to step away from the safety of concrete walls on stolen land, of money merchandise logic cars want for reason clothes labels and to turn our wrists upwards to defence. Razor felt rage and I bleed for all/rage razor felt and our blood is beautiful find me curled inside myself hidden. Charred black stump of a stage I perform on, over a blackened valley I don't recognize. try to sing but my lips are open broken in the circle of a scream

MY
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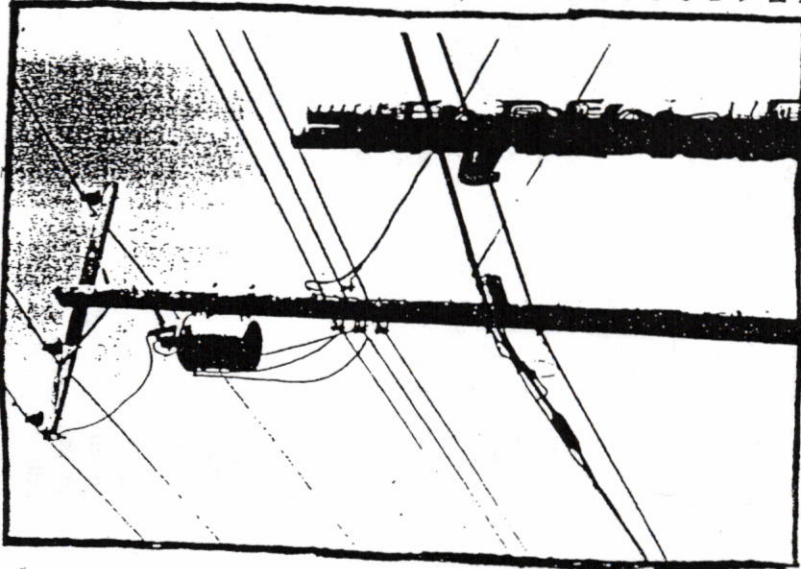


[...]
[In the first quarter of the century] Indian nations in BC, were actively pursuing land claims through the Allied Tribes of BC. The Canadian government's response to this was to outlaw land claims and related activities (i.e., fund-raising) in 1927.... A modern police state, however, prefers to control the minds of its citizens rather than rely on force alone.
[...]

By the 1960s, Indian peoples were again in the courts. There was a possibility that the courts-bound to uphold the law (habat)- could rule that BC did indeed violate the 1763 Royal Proclamation.... Again and again, judges have ruled against our people in cases involving "aboriginal title." This should come as no surprise, for judges are officials in a legal system set up by and for the colonial state. It makes no sense to seek justice from the courtrooms of your oppressor, for they will not rule against themselves. At the same time, these court-rooms struggles were necessary for us as Indian peoples to move forward in our struggles. Our understanding of our resistance could not have developed without engaging the enemy's legal system, and exposing it as not only corrupt but as an important part of the colonial state.
[...]



"So WITH ALL THE OVERTIME FROM THIS I-I- DID NOT SAY SOMETHING?"



We must remember: the British colonizers were very experienced in colonizing other peoples. In Africa, Asia, Ireland and in the Americas, the British empire was constantly learning and applying new techniques of destroying indigenous peoples. In colonizing them.

With an expanding and fairly stable settler population, and its well-equipped police-military forces, the colonizer could eventually destroy any military challenge to its authority. But from its colonial experience, the British forces knew that a militarized colonial situation did not necessarily ensure control of an indigenous people. Armed conflicts with guerilla forces created instability and could ultimately lead to bigger problems within the European settler population, as well as interfering with the plunder of resources.

What had to be broken was the very spirit of the people that led them to resist the colonizer. The British correctly understood that our whole way of life, our nations, our families, our culture, our spiritual connection to life, our relation to our territories; all these stood in the way of the colonization, for they gave us the strength and determination to resist. The colonizer, having control in a military sense, then sought to control us as peoples by destroying our very being as Indians.
[...]

"BRITISH COLUMBIA": A SQUATTER PROVINCE

[...]

How did the province of BC, in which virtually no lands were surrendered by treaty, come to be claimed by the colonial state of Canada? This was accomplished by ignoring the Royal Proclamation of 1763 and passing land legislation which gave the government control and jurisdiction over the lands in question. They did this knowing the land legislation was in violation of the Proclamation. In 1875, the Canadian Parliament passed an order-in-council dated January 23, whereby Canada acknowledged its obligation to disallow all provincial Public Lands Acts that had been enacted (particularly in BC). Like the Proclamation, this too was ignored. Over the years, BC has worked very hard at suppressing this truth.

Communique from the Lorax

Wednesday, Feb. 16, 2000

The Lorax today took responsibility for spiking hundreds of ancient trees in the Elaho Valley, in areas approved for clear-cut logging this year. The purpose of the tree spiking is to protect grizzly bear habitat and to deter International Forest Products from clearcutting this ancient coastal rainforest, located on Native land northwest of Whistler, BC. Hundreds of black bears and a small number of grizzlies inhabit the rugged mountains and canyons near the Elaho River.

The upper Elaho Valley is also known as the Randy Stoltmann Wilderness, and it is home to the oldest living Douglas fir in North America, the Elaho Giant.

No one is likely to be injured as a result of the spikes. If InterFor decides to carry out its clearcut plans, workers will have to find the spikes with metal detectors and remove them by hand. Most sawmills screen logs for foreign objects that may damage the saw.

The Lorax encourages wood buyers worldwide to boycott InterFor. The company is destroying a unique cedar, hemlock and Douglas fir forest that is thousands of years old, without regard for wildlife, water quality or Native land claims. The Elaho River area is the southernmost remnant of grizzly bear habitat on the west coast of North America.

Five and ten-inch spikes were driven into trees north of Mile 63 on the Elaho Main and Elaho Main West logging roads. An area north of Cessna Creek, and proposed roadways, were spiked, along with the following cutblocks: 101-9, 102-52, 102-52A, 102-52B, 102-54, 102-55.
... end ...



RESISTANCE

1997-2000

9977
COMEDAY IN MARCH

WHOLE TEL. BLOCKED BY 3 PEOPLE LOCKED DOWN TO 3 CONCRETE BARRELS, LOGGERS POURED GLACIAL WATER ON BLOCKADES AND THREATENED TO LIGHT THEM ON FIRE WITH GAS. NO ARRESTS.

JUNE
FOR 3 DAYS STRAIGHT ACCESS TO SIMMS CREEK IS BLOCKED BY A HUMAN BLOCKADE. LOGGERS SPRAY BLOCKADE'S BVS WITH FISH GUTS. NO ARRESTS.

SEPT 2

ELAND BRIDGE BLOCKED BY ABOUT 30 PEOPLE. LOGGING WAS STOPPED IN THE ENTIRE VALLEY. BLOCKADE LASTED FOR 3 HRS. LOGGERS PHYSICALLY ASSAULT PEOPLE TO REMOVE BLOCKADE. RCMP SHOW UP. NO ARRESTS.

998. NOT A DAMN THING!
IT'S CLAMMER!

THE FOLLOWING TEXT HAS BEEN SUPPLIED BY THE MULTINATIONAL SCUM-SUCKING PARASITES AT INTERFOR. WORKS PERTAINING TO VANDALISM WOULD BE BEST REFERRED TO AS FORMS OF CREATIVE ARTISTIC RECONSTRUCTION IN THE PASSION OF RAGE. ALL WORK STOPPAGES ARE BECAUSE OF PEOPLES FIERCE DETERMINATION REGARDLESS OF WHAT IS NOTED OTHERWISE.

LAVA CREEK ILLEGAL ACTIONS 1999 - 2000

- 1999
- August 09 Protest camp established. Tree sitter. Work shut down for fire hazard.
 - August 10 Tree sitter. Shut down for fire hazard.
 - August 11 Camp around drill rig. Three tree sitters. Shut down for fire hazard.
 - August 12 Court order read. Camp moved to south side of lava creek. Shut down for fire hazard.
 - August 13 Tree sitter. Court order read. Cannot work.
 - August 14 Road blocks removed. Tree sitter. Cannot work.
 - August 15-16 Tree sitters. Cannot work.
 - August 17 Two tree sitters. Cannot work. 22 RCMP / 6 vehicles / helicopter / 2 dogs / 2 Ambulance / 3 Search & Rescue. Sam Kelly arrested.
 - August 18 Tree sitter. Cannot work. 20 RCMP (2 tactical squad) / 6 Vehicles / 1 dog / 1 ambulance / 3 Search & Rescue. J.P. Ragland arrested.
 - August 19 Work by drill delayed 1/2 a day. Seven day court order. About 6 RCMP. Five arrested. One tree sitter remained.
 - August 20 Work on Br. E 1081 stopped by tree sitter. Rick McCallion arrested. Two RCMP, one dog. Interior climber and ambulance. Tree sitter remained.
 - August 21 Blasting delayed three hours due to whistling in trees. 2 RCMP, 1 dog.

and why we are sovereign. Yet, even by their own laws, we are sovereign nations. This is based on the fact that we have a territory, a distinct and permanent population in that territory, a capacity for international relations and easily identifiable forms of government. . . . It is only through the efforts of the colonizer that our forms of government, even our own understand that we are sovereign nations, has been weakened.

Seeing ourselves as tribes, band councils, or "First Nations," is how the colonizer wants us to see ourselves. The colonizer works hard at making sure we are as confused as possible. If a small few see through this, the colonizer will cry that sovereignty has nothing to do with Indian peoples.

The Royal Proclamation: A Tool of Colonization

The Royal Proclamation of 1763 is often quoted in courts throughout Canada by Indian peoples challenging laws that should not apply to them. . . . In "British Columbia" the Royal Proclamation is especially important in court-room struggles as there are virtually no treaties in BC, and the Proclamation is seen as an important legal challenge to not only hunting and fishing laws, but also the legality of Canada's jurisdiction in unceded (non-surrendered) territories. The Proclamation actually challenges the very existence of the province of "British Columbia."

While the Proclamation can be used to show that Canada and BC are in violation of their own laws, we must not fall into the illusion that it can do anything more. The courts will not rule in favour of sovereign Indian nations and declare BC "illegal." Instead, it is a way that the fraud and theft carried out by the colonizer can be exposed. [. . .]

The British claimed a vast territory, with French settlers whose loyalty was in question, settlers in the original 13 colonies on the east coast whose discontent with British rule was growing, and Indian nations who, naturally, did not accept British rule. On October 7, 1763, the British issued the Royal Proclamation.

Under the Proclamation, the British colonizers recognized Indian nations as nations, recognized Indian "possession" of their lands, asserted that our people were not to be molested or disturbed, and their lands west of the then-existing colonies had to be surrendered to the crown before any settlement or even trade could occur.



The following text is excerpted from *We Shall Live Again* by Gord Hill. It provides an excellent overview of colonization and movements of resistance, issues we wanted to address in this context but felt it best to disseminate an extract from Gord's writing than to summarize it in our own words. It's strongly recommended that people check out the full text and his other publications: *Colonization is Always War* and *Zigzag*.

"ONE DOES NOT SELL THE EARTH UPON WHICH THE PEOPLE WALK"

Against the Treaty Process in 'British Columbia'

"One does not sell the earth upon which the people walk." Tashunka Witka (Crazy Horse)

The "BC Treaty Process" has been underway since late 1990. Despite the colonizer's well-known use of deception and dishonesty, particularly in regards to treaties, there is little resistance against the treaty process in BC. Can it be that colonization is merely a thing of the past, that Canada is truly a free and democratic country that is trying to resolve the problems Indian people face as a result of history?

Or can it be that colonization not only continues, but has reached a point where we are so colonized and assimilated to the way of the colonizer, that we are blind to the truth? Sometimes, in order to find the truth, we must look deep within ourselves. The words by Crazy Horse above are not more than 150 years old. . . . What has happened to our beautiful Indian people in those 150 years that has taken away their ability to speak such simple truths; as their "leaders" prepare to sell away ancestral lands, again?

[...]

Despite present-day debates about the nature of . . . treaties, and misinformation designed to confuse us, these treaties were clearly made between sovereign nations: the European nation-states on the one hand, and the Indian nations on the other.

We Are Sovereign Peoples

To be a sovereign nation means that you are a people with jurisdiction and control in your territory, independent from any other nation. It means that as a people you are free to follow your own laws, your own forms of government, your own ways. [...]

Our sovereignty as peoples cannot be denied or legislated away by a colonizing nation-state such as Canada. It comes to us from our spiritual connection to our territories, from the spiritual power of creation. This connection and power is not subject to European legal standards. Our sovereignty is based on truth, and no laws or "treaties" can change it.

Being a collection of peoples (for the most part) long ago disconnected from a spiritual relation to life, it cannot be expected that the European would understand how

August 23 Drill rig vandalized overnight. Batteries ruined / grind wheel broken / grease in cab. Cayenne pepper spread around. Drilled holes filled. Right of way flagging removed, fallers cannot work. Two RCMP. Tree sitter stays overnight.
August 24 Drill still inoperable. Replacement tree sitter, Payne, is arrested. 6 RCMP / 1 dog / 2 Search & Rescue / 2 ambulance.
August 27 Quarter day lost due to "Mr. Gumshee" tree sitter, who came down on his own.
August 30 Drill rig vandalized. High pressure hose cut. Tree sitter, "Gumshee", prevents excavator from operating. Cannot work.
August 31 Tree sitter disappeared. Seven RCMP / 1 dog / 2 vehicles / helicopter.
September 05 Bridge Blocked. Driller cannot get to work. Three RCMP / 1 dog. Three arrested (1 for assault on RCMP - charges recently stayed before trial).
September 12 Arrestee J.P. Ragland left voice message, "Beat you up in front of your children".
September 14 Lava Creek Bridge abutment dug up. Bridge blocked by boulders & logs. Grader and Elaho Logging Crew required to open road. 2 RCMP.



September 15 Tree sitter Kunsler arrested. Cannot work. 7 RCMP / 2 vehicles / helicopter. [Editor's Note: Over 70 INTERFOR employees attacked 8 people sending 3 to hospital. The entire camp was destroyed and all personal belongings were burned with gas. The attacked was organized and approved by the hierarchy of the corporation. Tree sitter Kunsler was nearly killed when a logger cut half way through his tree. The logger was stopped then proceeded to try to fall other trees towards the treesit only to fail and send a tree on top of an INTERFOR pick-up truck. 4 loggers were charged with mischief and 1 with assault. RCMP were complacent with the attack and are currently under investigation.]
September 16 Road culvert blocked up with rocks; locks placed on explosive magazine.
September 26 Volvo gravel truck windshield smashed, instruments destroyed and spray painted/ gravel truck 1 flat tire / shop truck 4 flat tires, compressor destroyed / court order sign stolen / blasting sign removed/ Lava Creek bridge approach dug up / feces in drill cab / rock & log debris on road.
September 28 Road blocked at gate. All road construction, yarding, loading, falling, silviculture, engineering crews from Interfor and Elaho Logging are unemployed. Cannot work.
Sept 29 Road blocked at gate. Cannot work.
Sept 30 Blockade removed by 6 RCMP. Betty Krawczyk arrested. Work

Investigation.

May 15 Gate blockade at 20 mile - 2 arrested including Betty Krawczyk, loss of 2 hours - all crew.

June 05 Blockade at 38 mile, barb wired log and rock tripod and barriers - All day - loss of work / Tim Dobbyn arrested / 10+ RCMP

June 13 Protesters (including McCallion) in Block 102-51 disrupting falling and causing fallers to stop early.

June 14 McCallion in Block 102-51 disrupting one faller for 40 minutes.

June 15-16 Protesters in 102-51. Stopped falling.

June 19 Trench across Lava Bridge, protesters in 102-51. Stopped falling for breaching undertakings.

June 20 Protesters in 102-51. Stopped falling McCallion and Wolfe arrested.

July 10 Blocked at 102-51, block boundary markings painted over or removed.

July 26 [Editor's Note: A woman was arrested for allegedly interfering with RCMP operations.]

July 25-28 Barb wire, log, rock and old truck barricade on Lava Creek bridge. Loss of work [Editor's Note: RCMP nearly kill treestiters when they cut the support lines to their sits. Over 35 RCMP on scene and members of the Emergency Response Team in full camouflage fatigues and sniper rifles.]

July 29-August 1 Bridge blockade, numerous RCMP attend; Delay in work.

August 2 Arrest of Jonah Fertig, D. Zarelli, R. Arvett, T. Schatig for mischief and intimidation and 3 counts of obstructing a police officer.

August 28 Blockade at 38 mile, tripod on road. Loss of work all day. Jason Pyper arrested (mischief and intimidation).

August 29 Vandalism; Door locks jammed on yarder & loader, grapple yarder tail block undone (high tension wire set loose - extremely dangerous). Graffiti on Deminger Trail sign.

Sept 15 No. 2 Bridge: 220 spikes driven into surface. 75% have heads cut off. Crew delayed an hour.

Oct 3 Powerhouse Bridge spiked, (spike heads cut off) & debris. - High Falls Bridge spiked & debris. - Chuck Chuck Bridge spiked & debris - Grader vandalism - all windows & lights smashed, tires flattened, hoses cut, radio smashed, glass put in fuel tank. - Water tank pulled on to road. - Shovelnose Bridge spiked & debris. - Log Loader severely vandalized - all hoses and fittings cut, all instruments destroyed, gravel into hydraulics, radio stolen. - Turbid Creek Bridge spiked & debris. - 36 mile - debris over road for 1/2 mile

- No. 2 Bridge spiked & debris - Approx. cost of vandalism over \$30,000.00

- Crew delayed 2.5 hours.

Oct 23 Prosec Security Patrol came upon protesters (at) 1:00 am, protesters attacked and "taped" Prosec truck, and jumped on truck. Eleven protesters masked, bandanas and balaclavas / refuse to provide names - Tripod set up (at) 36 mile. - Pick up trucks able to pass, log trucks delayed 2 hours until RCMP removed protester. - 1 arrested (Tripod Todd) - charged with mischief & intimidation.

Oct 24 [Editor's Note: RCMP falsely arrest Jason Pyper for skipping his court date, turns out RCMP had the wrong court date.]

Nov. 28 Twentyfive new mileage markers removed over 24 mile stretch of road

Nov. 30 Elaho Earth First claim sabotage to generator, generator not working and believed to be tampering (material put into crankcase) press release: they plan more sabotage



Some bad machine

oil intake

gloves

pop bottle with abrasive

funnel

gloves

Fun for everyone! just pour abrasive into engine!

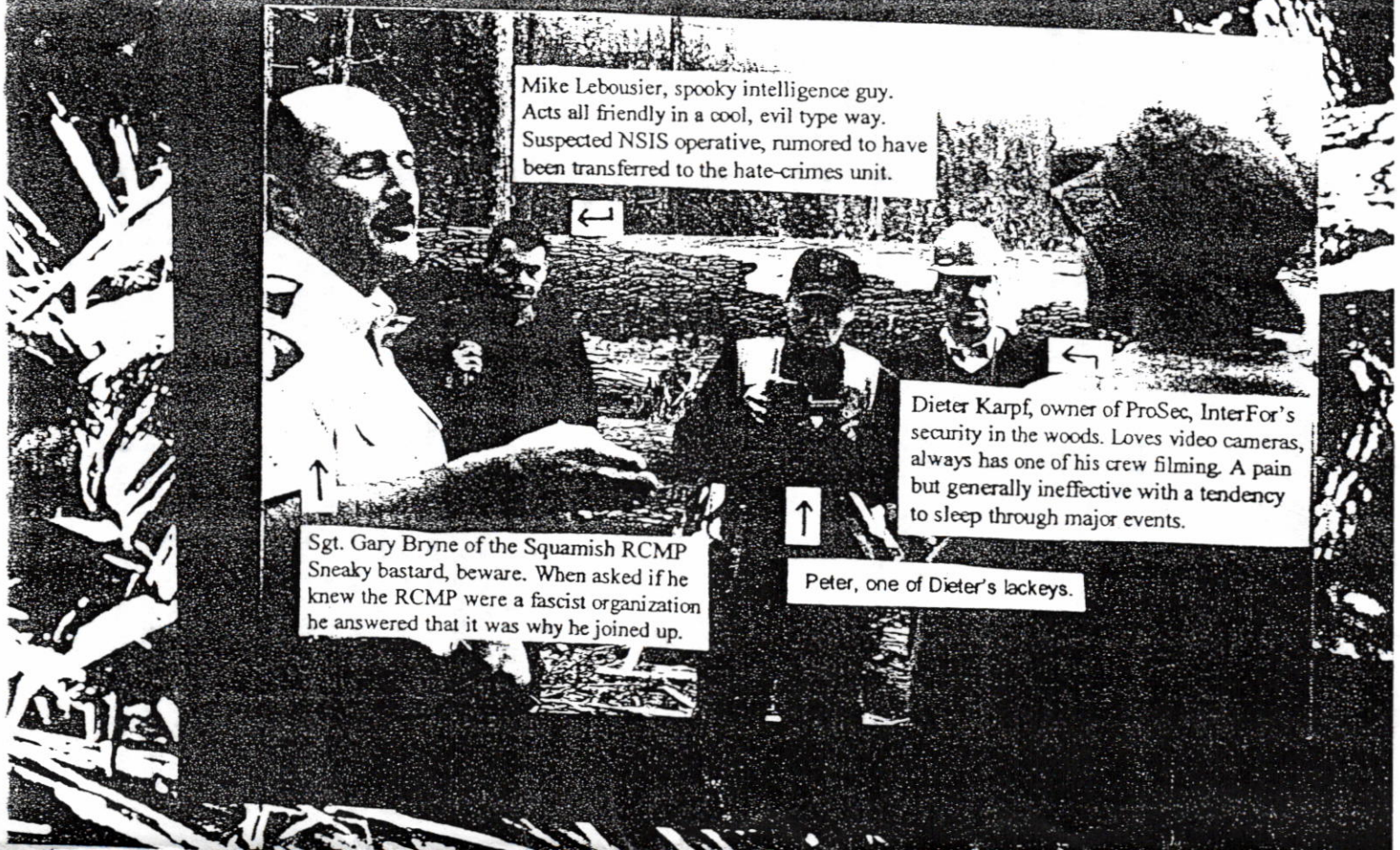
For more tips, read "Ecodefense: A field guide to monkey-wrenching" by Edward Abbey.

visit Earth Night News www.geocities.com/earthnightnews

Don't get caught!

gloves

Yeah, we all want peace, but some crackers just want a bigger piece.

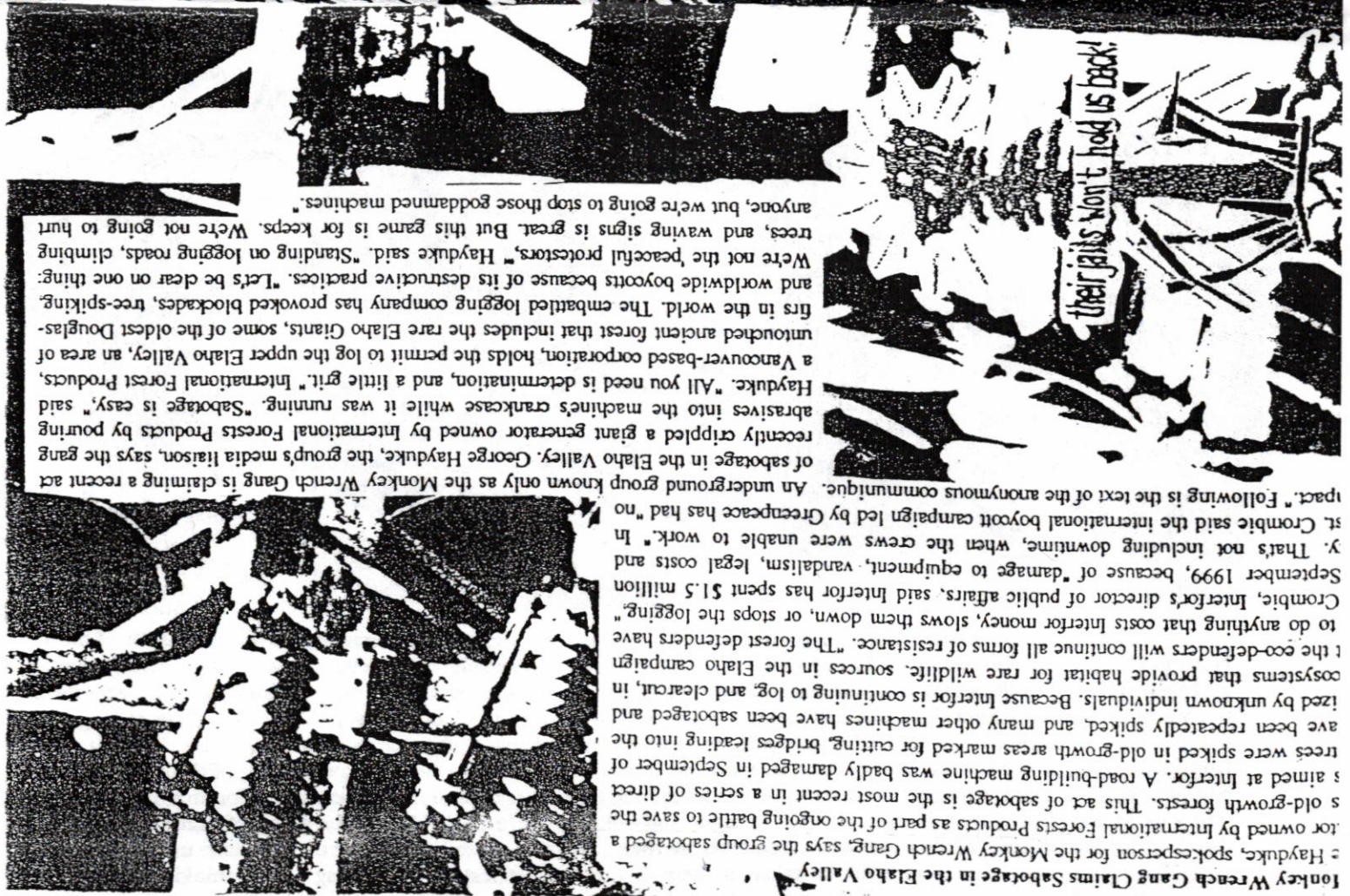


Mike Lebousier, spooky intelligence guy. Acts all friendly in a cool, evil type way. Suspected NSIS operative, rumored to have been transferred to the hate-crimes unit.

Sgt. Gary Bryne of the Squamish RCMP Sneaky bastard, beware. When asked if he knew the RCMP were a fascist organization he answered that it was why he joined up.

Dieter Karpf, owner of ProSec, InterFor's security in the woods. Loves video cameras, always has one of his crew filming. A pain but generally ineffective with a tendency to sleep through major events.

Peter, one of Dieter's lackeys.



their jails won't hold us back!

of sabotage in the Elaho Valley. George Hayduke, the group's media liaison, says the gang recently crippled a giant generator owned by International Forests Products by pouring abrasives into the machine's crankcase while it was running. "Sabotage is easy," said Hayduke. "All you need is determination, and a little grit." International Forest Products, a Vancouver-based corporation, holds the permit to log the upper Elaho Valley, an area of untouched ancient forest that includes the rare Elaho Giants, some of the oldest Douglas-firs in the world. The embattled logging company has provoked blockades, tree-spiking, and worldwide boycotts because of its destructive practices. "Let's be clear on one thing: We're not the 'peaceful' protesters," Hayduke said. "Standing on logging roads, climbing trees, and waving signs is great. But this game is for keeps. We're not going to hurt anyone, but we're going to stop those goddamned machines."

Monkey Wrench Gang Claims Sabotage in the Elaho Valley
e Hayduke, spokesperson for the Monkey Wrench Gang, says the group sabotaged a s old-growth forests. This act of sabotage is the most recent in a series of direct s aimed at Interfor. A road-building machine was badly damaged in September of trees were spiked in old-growth areas marked for cutting, bridges leading into the ave been repeatedly spiked, and many other machines have been sabotaged and ized by unknown individuals. Because Interfor is continuing to log, and clearcut, in oosystems that provide habitat for rare wildlife, sources in the Elaho campaign t the eco-defenders will continue all forms of resistance. "The forest defenders have to do anything that costs Interfor money, slows them down, or stops the logging," Crombie, Interfor's director of public affairs, said Interfor has spent \$1.5 million September 1999, because of "damage to equipment, vandalism, legal costs and y. That's not including downtime, when the crews were unable to work." In st. Crombie said the international boycott campaign led by Greenpeace has had "no impact." Following is the text of the anonymous communiqué.

SECURITY CULTURE

As direct action movements become more effective, government surveillance and harassment will increase. To minimize the destructiveness of this political repression, it is imperative that we create a security culture within our movement.

Even if you have never picked up a monkey wrench or been arrested for civil disobedience, even if you think you have nothing to hide, the following will enhance your personal safety as well as the movement's overall effectiveness. Surveillance has been set up on all sections of political movements in the past. Governments in the western industrialized world have targeted groups that have advocated sabotage and groups that have not, movements that have been militant and movements that have been markedly pacifist. The government's security machinery serves political and economic objectives, and there are over 250 political prisoners in Canada and the US that can testify to this from firsthand experience. By adoption of a security culture, we can defeat various counterintelligence operations that would otherwise disrupt both mainstream organizing and underground resistance.

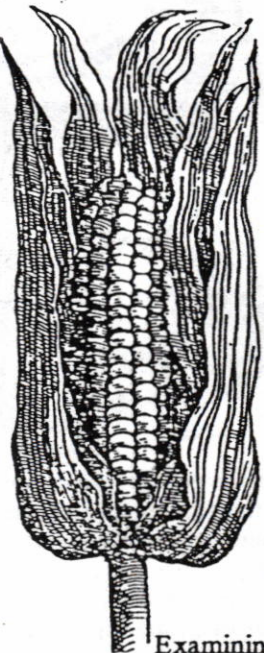
Security culture is a culture where the people know their rights and, more importantly, assert them. Those who belong to a security culture also know what behavior compromises security and they are quick to educate those people who, out of ignorance, forgetfulness, or personal weakness, partake in insecure behavior. This security consciousness becomes a culture when the group as a whole makes security violations socially and morally unacceptable in the group.

There are certain things that are inappropriate to discuss:

- Your involvement or someone else's involvement with an underground group
- Someone else's desire to get involved with such a group
- Asking others if they are a member of such a group
- Your participation or someone else's participating in any action that was illegal
- Someone else's advocacy for such actions
- You plans or someone else's plans for future action

Please note: no one is claiming it is wrong to speak about direct action in general terms. It is perfectly legal, secure and desirable that people speak out in support of monkey wrenching and all forms of resistance. The danger lies in linking individual activists to specific actions or groups.

There are three times when it is acceptable to speak about this info. The first



Examining the photos printed in ecological literature carries an irrepressible similarity to walking the halls of the National Gallery surrounded by the Group of Seven's projects in oil and erasure. Conspicuous absences of the native guides and the railway lines lie behind the painting's line of sight. Colonial gazes covering over the insistent trace of the other with the vistas of *terra incognita* meaning filled in their sameness and interchangeability. Perhaps Tom Thompson photographs for the Western Canada Wilderness Committee. The two-dimensional space of image flattening and dehistoricizing place. Images hanging in stiff capture of moments, its temporal movement seized and stilled. An engraving of the early period in conquest rings in mind. Amerigo Vespucci stands on a beach in the military costume of the conquistador, in front of him lies America as a supine woman beckoning sexually, nude and voluptuous. In the background a group of naked women roast the dismembered corpses of men over a fire. The texts are there, available to reading. Where they can take us is a dangerous and slippery terrain indeed, but must be taken if there is truly an interest in uncovering and unthinking Eurocentric constructions. Prospero's time can come to an end but only once we learn to see him

Wilderness and other fables of colonial modernity

Terra nullius provides the foundational fantasy of the Canadian national patrimony. This is something we share with the Americans and Australians, painting people out of the picture in museumified landscapes. The novel, travelogue, and painting empty out this already populated land to legitimize its occupation. Narrations of elbow room are so many in venerated vistas of virgin terrain; hymen broken with plow and saw after foreplay of smallpox and musket shot, fuel for the myth. Objectification wrapped up with feminization, supine continents like a harem in the colonial imaginary. Where do we stand in our mawthing of tropes of wilderness? The pristine, and virgin-paired with their reflection in rape and penetration metaphors. Masculinist discourse naturalized as solitary agent of history. Where is papa Freud in all this? Daddy's road entering mommy's valley. Primitive and female nature is trapped in binary opposition with the cultural subject of the white cock. Perhaps these valleys have never been empty and their sexualization is an outgrowth of our repression under the regime of the bourgeois family. Trying to uncover a fixed point on the spinning globe of contingency where a tree is just a tree and a non-industrialized valley is just a valley. Help! I'm signifying and I can't get out.

would be when you are planning an action with your cell, however, you would never discuss things over the Internet, phone line, through the mail, or in an activist's home or car, as these places and forms of communication are frequently monitored. Anyone not involved with the action does not and should not know about it. The second exception occurs after an activist has been arrested, brought to trial. If she is found guilty, this activist can freely speak of the actions for which she was convicted. However, she must never give info that would help the authorities determine who else participated in illegal activities. The third exception is for anonymous letters and interviews with the media. This MUST be done CAREFULLY and without compromising security.

The reason for these security precautions is quite obvious: If people don't know anything, they can't talk about it. It also means that the only people who know the secret can also face jail time if the secret gets out. But when activists, who do not share the same serious consequences, knows who did an illegal action, they are far more likely to talk after being harassed and intimidated by the authorities, because they are not the ones to go to jail. Even those people who are trustworthy can often be tricked into revealing damaging and incriminating material. The fewer people who know, the less evidence there is!

In an attempt to impress others, activists may behave in ways that compromise security. Some people do this frequently they are habitually bragging and gossiping. Some activists say inappropriate things when they consume alcohol. Many activists make occasional breeches of security because there was a momentary temptation to say something or hint at something that should not have been said or implied. In most situations the desire to be accepted is the root cause. So what do we do with people who lie, gossip or brag to impress their peers, perpetrating a general lack of security consciousness in the movement? Educate. You should strive to do this in a way that encourages them to listen and change their behavior. Remember, the goal here is to change their behaviour, not to boost your ego by showing them how much more security conscious you are. If possible, the educational session should be done in private do the person doesn't have to face public humiliation and it should be done as soon as possible after the mistake to increase its effectiveness. We all need to take this seriously and take on this responsibility and dramatically improve movement security.

So what do we do with activists who repeatedly violate security precautions even after multiple educational sessions? It's unfortunate, but the best thing to do with these people is cut them loose and kick them out of our meetings, base camps, and organizations. The stakes are too high to allow chronic security offenders to work among us.

By creating a security culture, we have an effective defense against informers and infiltrators. Imagine an informer who, every time she asked another activist



about that person's activity, she received a reprint and an education on security. The informer would get frustrated pretty easily. Once the activists discovered she continued to violate security precautions after being repeatedly educated, they would have grounds for dismissal. And that would be one less informer to deal with!

Activists are restless and resistance is on the rise. People are adopting more and effective tactics. We pose a serious threat to the status quo and that means that the RCMP, FBI and local police will continue to escalate their activities against us. GOOD SECURITY IS CERTAINLY THE STRONGEST DEFENSE WE HAVE.

A BRIEF PRIMER ON THE STATE SECURITY APPARATUS IN CANADA

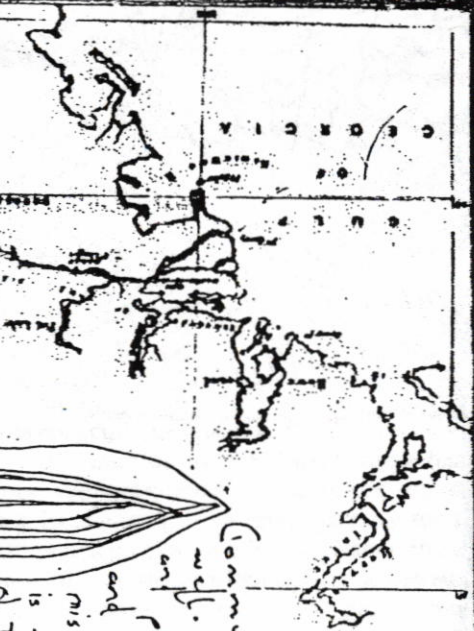
Recent repression against activists in bc illuminates the need for grassroots people to understand and practice movement security. The Canadian security apparatus has identified a number of our movements as threatening to national security and have targeted people and organizations widely (even avowed pacifists). According to Canadian Security Intelligence Service (CSIS) annual reports of the last five years, the native resistance and the animal/environmental rights movements have been primary targets. This is only going to get worse as the movement grows stronger!

The need for security in the movement is obvious - however we don't want to fall into the trap of using our awareness of security issues to shut other people out. One of the key aims of COINTELPRO operations against the Black Panthers and AIM was to spread paranoia and distrust among those freedom fighters so that they would find it hard to accept new people into their work. It is possible to build a movement large and at the same time create security culture. Arming ourselves with knowledge about how the system works against activists is the first step to creating that culture.

CSIS was originally a special surveillance wing of the RCMP until 1983 when they split off into a separate agency due to protests that they were acting as a secret organization that was contravening Canadians democratic rights to organize. Essentially, the split from the RCMP allowed the new spy agency to do legally what the Mounties had been doing illegally. They are not a law-enforcement agency and therefore their evidence is not used in court but there is nothing stopping them from contravening the few regulations that do exist regarding privacy rights. For example CSIS is not required to inform people (as the RCMP does) ninety days after they have been wiretapped or bugged. Agents working for CSIS are allowed to enter people's homes to plant bugs, wiretap phones, open mail and look into health, employment and government records.



...incoherence, dark, insensibility,
unacquaintance, unfamiliarity;
sealed book,
virgin soil, unexplored ground, terra incognita.



it sat in a strange
balance. a whole
on whole, and
a strange aggressive
influence and energy

i thought again
on how i missed
and rambled
through nostalgia
if even in
retelling - sharing
material

on and on, details
of repetitions
of cycles of court
cycles, endless
retelling on stories
and each others
accounts, me.

solidify the memory,



Communication
well in a kind of hills
and perspectives, the doing
and undaring path, of
misguidance and misrepresentation
is a delicate tightrope walk.
a talk of your eyes and
mechanisms. the liberty of
upfront conversation
made. The balance against
clarity reality. Not afraid
- close family - classifying
relationships and interactions

again communication,
aggressive energy -
Melancholic desire for
a conversation in balance
and night, introductory
concepts from
speculation on ideas.
Shedding while they grow
of a challenged
conversational
mate.

Balance

OPERATE THE LAND CLEAR CUT CAPITALISM

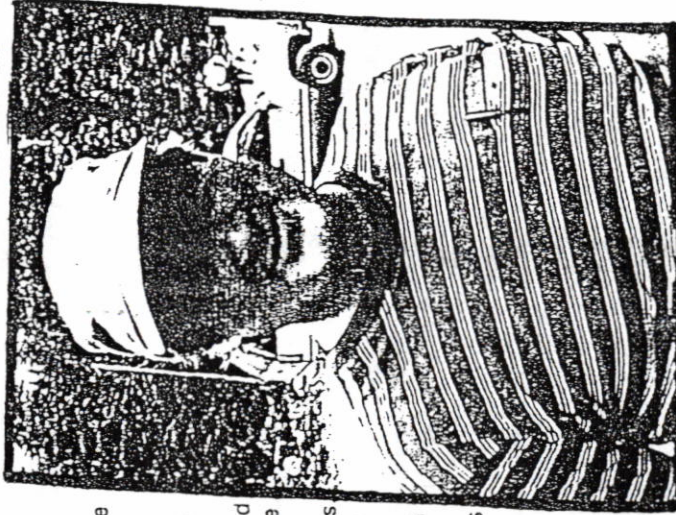
IF YOU SEE THESE WOMEN, GIVE THEM A HUG



without ever having to tell the targeted individual what they are doing. The information that they gather is used to build profiles and dossiers (files) on individuals, organizations, networks, etc. and is passed on to other wings of the federal security system, who are responsible for "law enforcement" and will then obtain whatever warrants are necessary for legal surveillance (to be brought to court as evidence).

NSIS (the National Security Investigation Service) is the primary law-enforcement wing of domestic security and is a section of the RCMP. They maintain a computer database on activists, immigrants and so-called "terrorists". Most major cities have an NSIS office, including Vancouver, Edmonton, Montreal, Ottawa, Milton and Toronto. It is believed that the Vancouver NSIS employs 12-18 members. There are several sub-groups (Team 1, Team 2, Team 3, etc.) that have different investigative targets. They employ informants, infiltrators, personal physical surveillance, electronic surveillance including phone and room "bugs" and other means of investigation and research. The RCMP/NSIS also have other resources at their disposal during counter-insurgency operations "Special O" is a team of surveillance specialists that may be called upon and "Special I" is a penetration team whose specialty is to break into homes, vehicles and other properties for investigative purposes.

The Communications Security Establishment is an agency of the defense department, which has been long clouded in secrecy. They collect and process telephone, fax and computer communications of foreign states, corporations and individuals. The federal government uses the intelligence gleaned from the data to support troops abroad, catch "terrorists" and "further Canada's economic goals" (and what that means to them). Although the CSE is not technically allowed to collect



Tricky Dick, aka Richard Bourne
Private investigator, regularly works for the timber industry.
Reads injunctions, does surveillance and maintains large files on eco-activists. Reputed to have a photographic memory. If you see him let him know where to go.



the communications of Canadian citizens. It is known to be a partner in the Echelon project - a multinational monitoring operation which sees CSE and counterpart agencies in the US, Britain, Australia and New Zealand share intercepted communication of interest with one another, effectively creating a global surveillance web.

The Terrorist Extremist Section (TES Unit) is a British Columbia anti terrorist unit. A joint Vancouver/Victoria Police Department/RCMP unit called the Organized Crime Agency (formerly the Coordinated Law Enforcement Unit - CLEU), it is believed that this unit employs two or three members only.

Most activists are intimately familiar with their local police forces but be aware that cops do not only show up in uniform - but also routinely practice crowd infiltration and surveillance and investigate activities either alone or jointly with the RCMP. Watch for them at demos - as they like to come along and take photographs and video for the record - and they often appear in crowds as "fellow demonstrators".

INFORMANTS AND INFILTRATORS

Informants and infiltrators operate in every radical movement. Non-violent movements need to learn to identify such people and let them know that their actions will never be tolerated, nor will they every be supported by activists in any way.

The deliberate informer is someone who infiltrates an organization with the specific intent of getting incriminating evidence against activists or setting them up to get arrested. They are either on the payroll of a government agency or may be hire by industry. They are often difficult to identify and come in all ages and types but they usually have a similar modus operandi - they come out of nowhere and all of a sudden they are everywhere. (Keep in mind however that this is also the hallmark of a new activist, whose enthusiasm and commitment is so strong that s/he wants to fight the power every minute of the day. How to tell them apart? A planted infiltrator will ask a lot of questions about direct actions, groups, individuals and illegal activities. S/he will suggest targets and volunteer to do reconnaissance as well as take part on the action. Everyone who asks a lot of questions about the direct action isn't necessarily an infiltrator but they ARE the ones to watch (at the very least, we should be educating them about security culture). Explain to new people that direct action tactics can be risky (though some risks are worth taking!) and that it is dangerous to ask a lot of questions about it. If the persons persists, STAY AWAY FROM THAT PERSON.

Unless you are only working with people you've known for years and who have earned your trust, you should assume there is an informant in your midst and



A Women's Day of Action for the Elaho
Squamish Valley Road, 20 miles NW of Squamish, BC - "We are entering a new era in forestry, corporate control and mechanization is on its way out and community ecosystem based solutions are spreading through out the province," says Friend of the Elaho, Jane Murrelet.

Two women were arrested blockading the road leading into ancient temperate rainforest in the Upper Elaho Valley. Great grandmother, Betty Krawczyk, 72, of the Canadian Party of Women (CPOW) stood at Mile 21 on the Squamish Valley Rd. today, after being arrested and spending 50 days in jail last fall for her stand for the Elaho. Friend of the Elaho, Suzanne Jackson, 22, was arrested with Betty. Both women are being charged with criminal contempt of court and have decided to remain in jail to protest the ecocide of ancient temperate rainforests and to raise awareness about the devastating effects it has on the environment, First Nations sovereignty, our communities, health, our economy and society. A Women's Day of Action was called for after discovering InterFor (International Forest Products) was once again cutting 1,000 year old Douglas Firs and Red Cedars in the Elaho Valley.

"Currently InterFor offers one vision of this forest - clearcutting and industrial mechanization. This has lead to job loss and environmental devastation in Squamish and throughout the province," laments Friend of the Elaho, Robyn Stark. "Ecoforestry, First Nations initiatives for preservation, Ecotourism, Non-Wood forest products such as mushrooms and medicinal plants, and Value Added manufacturing of wood products provide a new vision of healthy forests and healthy communities." Now is the time for all concerned parties to come together and realize a new plan for our forests.

Through out BC, links are being drawn between the use of deadly herbicides and pesticides in clearcuts and the poisoning of our watersources, leading to fatal health problems such as breast cancer, diabetes, asthma and allergies.

C-POW and Friends of the Elaho are prepared to block logging operations until InterFor stops cutting old growth. Says a Friend of the Elaho blockader, "InterFor hopes we'll just go away and let them continue destroying our forests, fortunately for these forest and the Squamish community, they're wrong, this is just the beginning. One thousand people will be here this summer, these brave women are just the first two."

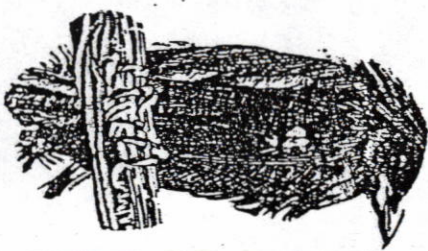
SPIKE the

Just say "No!"
to raw log exports,
clearcuts and
mill closures.

Free Trade
US-Canada

LOGEXPORT deal!

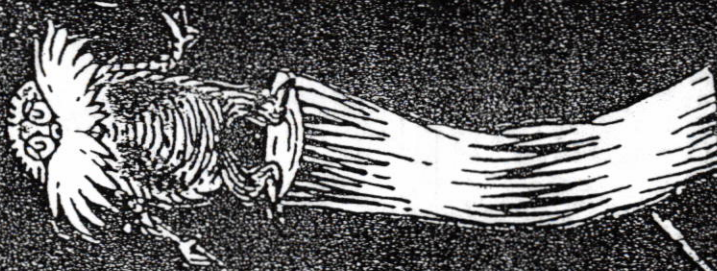
www.geocities.com/earthnightnews



SEEDS OF HOPE

There are currently over 40 Community Forest Co-ops across bc and in a few cases, the community is working side by side with First Nations in the area to come to agreements over land use. These people are thinking long term and are demanding control of the land be put in the hands of the people living in the region.. In most cases this means practicing eco-forestry, more jobs, more old trees, more animals, more microorganisms in the soil, increasing our chances of survival. For more information about this contact the Silva Forest Foundation(www.silvafor.org PO box 9, Slooan Park, bc, VOG 2E0), The Ecoforestry Institute (www.ecoforestry.ca PO box 5070 Station 8, Victoria, bc, V8R 6N3 or 785 Barton Rd., Glendale, Oregon, usa, 97442) and The Forest Stewardship Council (www.fscus.org 1134-29th St. NW, Washington, dc, usa, 20007). To view community ecoforestry listings for bc visit: www.denmanis.bc.ca/ecof.htm

LOGS
BURNING
SEE YOU IN
HELL



act accordingly.

Possibly an even greater threat is the activist-turned-informer, either unwittingly or through coercion. This is someone who can keep his/her mouth shut. If someone brags to you about what s/he's done, make sure this person never has any knowledge that can incriminate you, because sooner or later, the wrong person will hear about it. These activists don't mean harm and it is your responsibility to instruct these people on security culture and the importance of it. The other type of activist-informer is a person who cracks under pressure and starts talking to save his/her own ass. Many activists get drawn into situations through excitement and do not think through the consequences. Someone who is easily influenced by his/her parents or dependant on them for support is not a good candidate for actions as they can be persuaded too easily to cooperate with authorities. There is no shame in not participating in an action because of responsibilities that make it impossible to do jail time. Make sure that others in your affinity group are not in situations, which may cause them to cooperate with police or abandon their friends. Some things to look for in people you choose to do actions with are lengthy criminal records and drug addictions which can often be used by the police to pressure activists into giving them information. Two activists were recently put in jail in Canada because a third party panicked - mainly about not being able to get his drugs in jail - and talked himself free (this is not to condemn those with drug habits or criminal records - just stuff to keep in mind). Don't be afraid to talk about this. Ask hard questions and if you aren't convinced that someone will be able to stay strong if the worst happens, then designate that person to do support. Make sure that those going into the battle with you are willing and able to take whatever comes, even if it means giving up their freedom for your goals. Remember there is no excuse for turning in action comrades to the police - and those activists who do effectively excommunicate themselves from our movements. We must offer no legal or jail support to those activists who turn in others for their impact on our movement is far-reaching and can have devastating effects.

(Respect to the author(s) of the pamphlet "Security Culture" and "A Brief Primer on the State Security Apparatus in Canada" "Informants and Infiltrators". Due to lack of time and space we had to condense)



Description: 5'10", stringy blond/brown hair, 180 lbs., well-built chest, shoulders, lightly bearded, full lips.

Rough voice, US accent (California), compulsive name-dropper, BS artist, constantly violates security culture.

If you see this man (AKA, David Farquar, Andrew Shines, Jason Hammet, John Glass -- see Earth First! Journal November-December 1998 & June-July 2000) Tell him that he is "NOT WANTED!" Then drop us an e-mail to let us know.

without seeing a clearcut. Stand on the sandbar. Sit in the logging road. Go to the river. Walk up the old skidder trails. Try to find someplace they haven't pillaged.

ELAHO FREE STATE

Figure out what's left to save. See if there is an ecosystem left to protect. Adjust your priorities. Assess the situation. If you block the road, will you get it back? If you get arrested, will the birds return? If you set up a tripod, will anyone even care? Will they then put down their chainsaws, turn off their machines, and go away?

CK INTERPRET the PLANET

Judges have used the sentences of Elaho protesters as examples to scare off other dissidents. Use the Elaho as an example to freak the fuck out of Interfor, Texada Land Corp. T&T Logging. Any capitalist venture that supports and employs people who turn 365 degrees in the valley and don't see the clearcuts. Who just see dollar signs on the remaining trees. There will be no moratorium. They will not stop until they are scared. Until their egos have been crushed. It hasn't happened yet in the Elaho. Maybe it never will. YOU CAN'T TURN 365 FUCKING DEGREES IN THIS VALLEY WITHOUT SEEING A CLEARCUT!!!

Spell for Licking honey off the of this Broken world

You will rise from your death
inside your evil vertical tomb,
disregard weary profit margins
you will enter the plumbing elevator of
neoliberalism
and spit your thievery into the ground.
Your wallet, RRSP's and stock options
will soak up plutonium, cloning and debt
burst into flames of honesty and
ruin your plans.
The streets will become riverbeds flooded with
unaccountable, laughing salmon
schools of resistance swimming upstream,
mending the torn edges
of hemminging, sterile strip malls and waste dumps
The laws will be broken like bread
24 hour libraries will open at every corner
pavement peeling off the patient earth
Leaping off the curb, you will land on
black mud, the smell of seeds
rising from inside your lungs while the morning
melting towers of steel return to forest
Children of ravens playing in the opening air
will trade your contracts in for pools of praxis
and mag eating-native plants
colour seeping back into empty hearts
You will stop to argue with a grizzly but soon
your wet tears of repentance, "no I
breathing in the DNA of forgiveness
will drown the fire of gluttonous ravagings
Singing bioconformists will surround your
ghost towns of greed,
climb over their walls,
painting yellow waves on faces of joy
and licking the honey of revolution off their hands

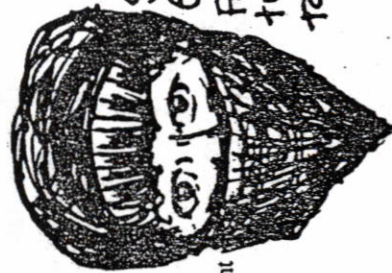
for problems today. Paul Goodman once said something along the lines of this... How do you want to live after the revolution? [answer] Then live like that now. A lived vision is flexible to contingency and difference, it engages you with the work at hand. On the other hand are political programmes and ideological solutions, detached and rigid devices more appropriate to bureaucratic machines than people. Free states, collectives and autonomous zones are more than just a tactical need; they are a foundation for how a non-alienated world can come to be without alienated means. The word that keeps coming up is process, and no it doesn't end. Begrudgingly citing Trotsky: a permanent revolution.

The task of decolonization and building strong communities is not only an internal and self-serving process but allows us to structure our actions and interactions in light of our theories. How we come to act in solidarity with others and how we build alliances determines whether or not we remain isolated counter-cultures, or whether we can build a vibrant revolutionary movement. The drop-out alternative is a cop out. Without social engagement we cannot create change in the conditions of daily life. Turning to face the problems of housing, ecological destruction, colonization... with practical strategies is the only way. It requires more than being in the world. Working his, but so much remains new routes through old problems, the belly of the beast and it's time to start kicking.

So consider this a shout out to all the folks tired of living dead in industrial civilization. Catch a freight, a bus, hitch, or drive to build a new world again this summer. What can be better than stopping the machine of global capital by day, sitting around the fire telling tales and drinking tea by night. The carnivalesque world without dead time and without restraints is waiting; join the horde.

"Let's all gather in the Elahoh
Beautiful valley where the big
Sitting by the river watch the
Let's all gather in the Elahoh!

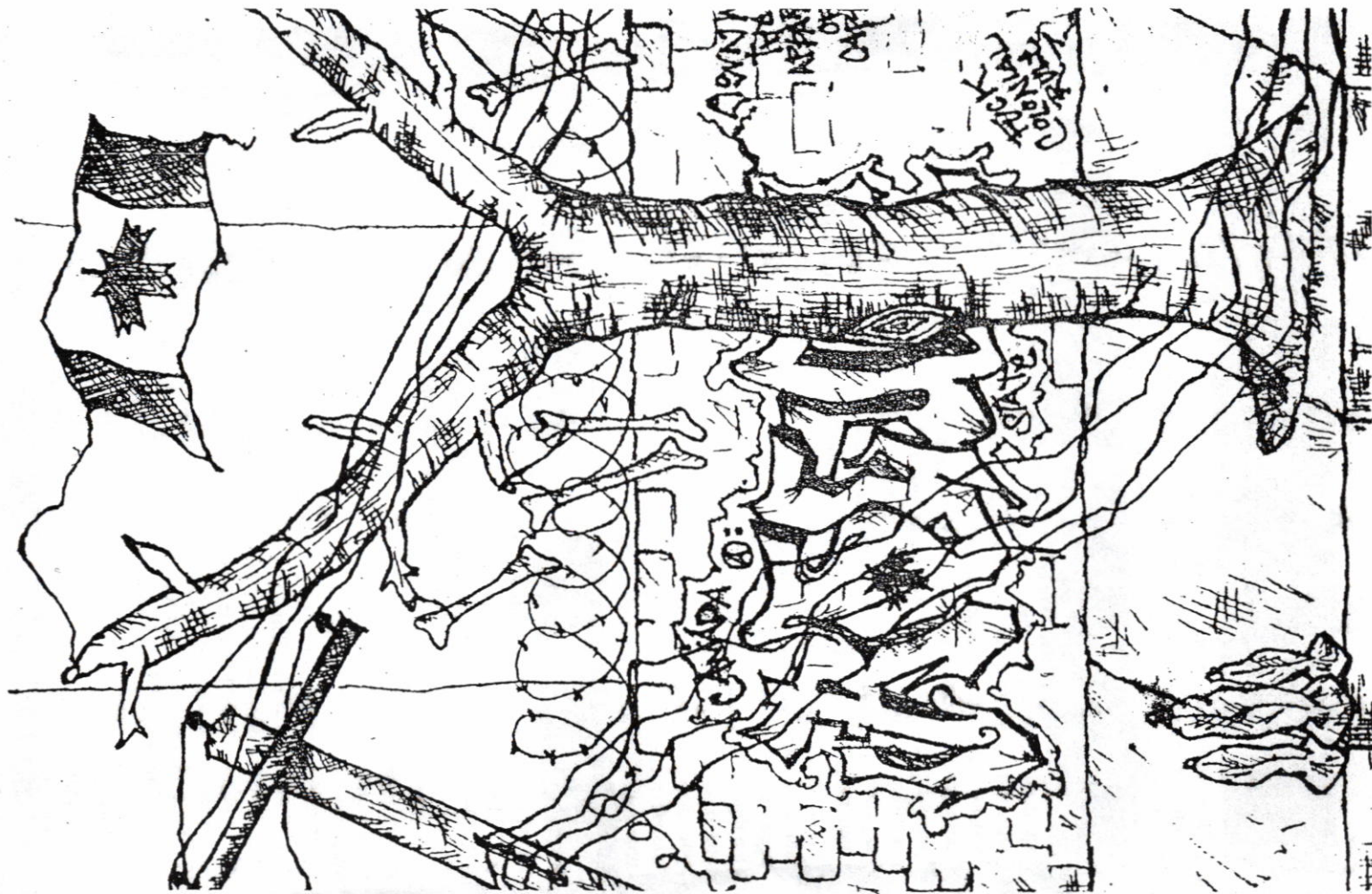
Setting up a tripod in the dark
Hear the wolves howl at the p
We're just doing what we know
Let's all gather in the Elahoh!"



as grow
or flow

night
moonlight
s right

Support the
Eco-warriors!
Friends don't
turn friends in
to the cops.



FUCK THE CIVIL, LETS GET DISOBEIENT

The scene: set against a backdrop of industrial clutter where insatiable feeding machines plunder and push through, ripping into landscapes bisecting territories, leaving behind a wake of devastation where-profit-terror becomes the crime scene. We find ourselves enraged. With determined or desperate battle cries, we scream out for justice. No one is listening. It is a crucial moment in our lives when we decide to take direct action, to create the changes we want and to fight for what we need. Look around. This system becomes more and more sophisticated in finding ways to trick us into believing it's how we really want it. (Or at least the best we'll ever have it.) Look what we're up against. These are serious times. Our struggles demand broad pools of engagement, not wishing wells for polite reform. Our struggles demand a redefinition of solidarity. Our struggles demand critical attention to the choices we make tactically. We need to find our vulnerabilities before they can be used against us, to push through, to offer up openings and to use these openings as possibilities, as eruptions that are potent with a fresh flow of desire, empowerment and resistance. The goal? To harness the eruptions, spin it into revolutionary spirit that can't be tamed, the kind that the state hasn't figured out how to pacify yet. The problem? Too many people are caught up in ideological conquering of passive resistance and hence, being wasted by the use of ineffective, outdated and damn well over-played tactics like Civil disobedience.

Civil Disobedience plays itself out as a well-scripted performance between "protesters" and the state. Pre-planned and well publicized, these symbolic actions involve an "arrest" situation in front of an audience of committed bystanders, and hopefully, a huge pool of media. (The same media that is owned and controlled by the various forces, one is presumably acting against.) This staged spectacle is complete with all the rules and guidelines needed to project, on both sides, a "credible" self-image. Many times there are marshals or "peacekeepers" making sure everything stays within the controlled frameworks of "proper" protest. Interesting to note, this is also the job of the police (to minimize disruption allowing the state to perpetuate their exploitative practices.) There are agreements made, undercurrents of unspoken handshakes, as this "right of protest" plays out it's little game. The cop draws an invisible line. The protesters refuse to move. They may get in a few second sound bite, while being taken away, while everyone cheers and applauds their sacrifice. They'll be booked, given a court date, and be home in time to watch the 6 o'clock news. Everyone looks good. (Jobs well done, pats on the back, law and order peacefully maintained.) And the next day is business as usual. More mauling, slash. Slaughter and sprawl.

This makes no sense. Firstly, why is it that we would want to give ourselves up so easily to the legal trappings of illegitimate courtrooms? They are stifling and life-sucking institutions designed to force us to speak their language, and follow along



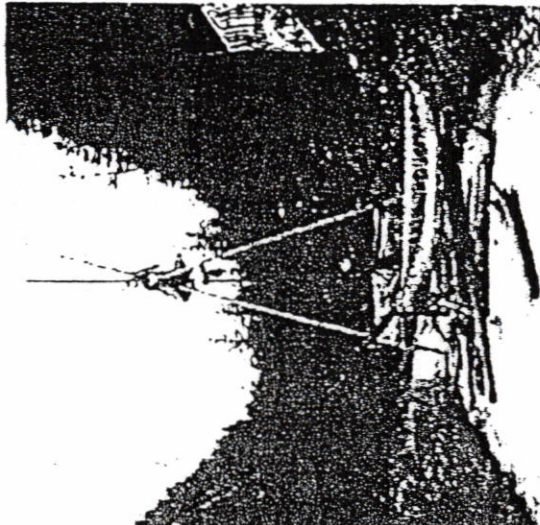
monitor our language, but to remain conscious of it: how it's said, by whom and with what intent. The dismissal of concerns as hypersensitivity or PC only further plays into these divides.

Working through all these issues of how we come together quickly becomes a monumental task, both social and personal. A task of decolonizing minds from a life in the spectacle-commodity. Systemic power replicates itself everywhere: within our speech, gestures, perception outwards, and all around us, stepping outside of it is not an easy task. Decolonization is a long process of relearning histories and how we see the local people, ideas, social structures, and ourselves within an eco/geno-system. Engaging actively and reflectively is the only way to set to work. Supporting each other through shit and calling each other on shit are not to this end. The building of long-term communities in resistance requires we take this on to not merely replicate power in a new guise. Not talking about some pop-psychic self-help deal though, we're talking about killing cop in your head, BANG.

Those who talk of revolution without speaking of everyday life have a corpse in their mouths.
-Raoul Vaneigem

The staying power seen in many movements and its lack in others seems to be directly related to having something concrete to fight for. How can you leave the fight when the system's attacking you and everything you have? Building is also the model for a future world, and practical solutions

oppressive behaviors as as change their own. A sexist practice needs cultivated in our community without it we're only misrepresenting the society we claim to oppose. Representation is also how do we work to encourage people from our movement to encourage people against oppressive behaviors and languages. This is say that the only task



one can actualize desires as reality. Consensus building is an attempt to give worth to all positions in the group. Not silencing minorities, even of one and allowing for a range of meanings is critical. However acknowledging the limits of our process is also a critical task. Times arise when the time for speech is past and action is needed. In the contexts of planning and actions people must often be excluded, this can't be seen as elitism, it is the necessary time required to build working relationships and trust (see security section). A shared vision is essential for working with consensus. Without it arguments and talk are as far as things can go, breaking into smaller groups or agreeing to part ways for a period are often the best methods available. Shared purpose is not opposed to unity, we come together and work in coalition groups to achieve specific goals; but where the motivating ideas and methods can't see eye to eye stagnation and predictability are inevitable.

Process also plays out on levels other than the formalized space of circles, or meetings. Patriarchy, heteronormativity, and racism all play out in the tasks we are encouraged to pursue and in the ways we become/or don't become involved. The way we live with each other day to day provides a revealing look into how power structures are replicated within our communities. Dishes, cooking, shitter digging, water collecting, action planning... none of these things can become the set role of any part of the group. However it is often typical for men to be doing all the fun jobs: action planning, wood cutting... while women do the dishes and cook (exceptions are also rampant). Sexism is not only the responsibility of women in the group to challenge, men in our communities also need to speak out about

using their script. Perhaps some of us are still afflicted with that nasty moral superiority complex. (Maybe if one pleads with the oppressor long enough they may suddenly see the errors of their ways) This is ridiculous. We already have enough comrades behind bars. We don't need anymore. This also serves to uphold the illusion of democracy as the state needs to allow for a narrow confined, highly controlled box where dissent can blow off it's steam. (Because of course, any action that poses a real threat will be attacked by state sanctioned covert violence)

When we speak of tactics / resistance, we're also speaking about effectiveness vs. cost, risk and comfort. (Generally, the privilege of choice often based around, race, class etc.) This is a critical moment of choice that arises: to be passive and allow the revolutionary eruption to wash over us, or to put ourselves harmoniously in rapport with the wave and ride it? When we rely solely on Civil disobedience and other notions of non-violence we've already been pacified and washed over.

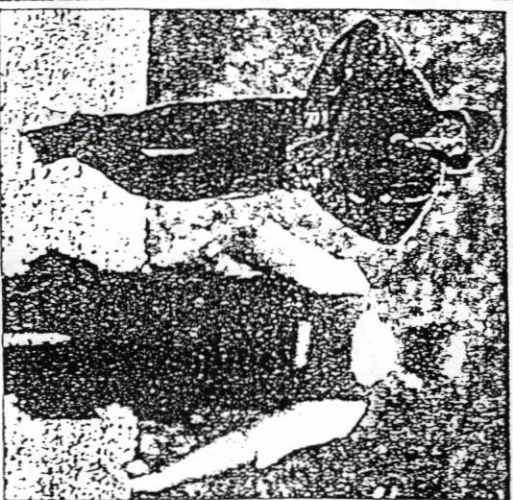
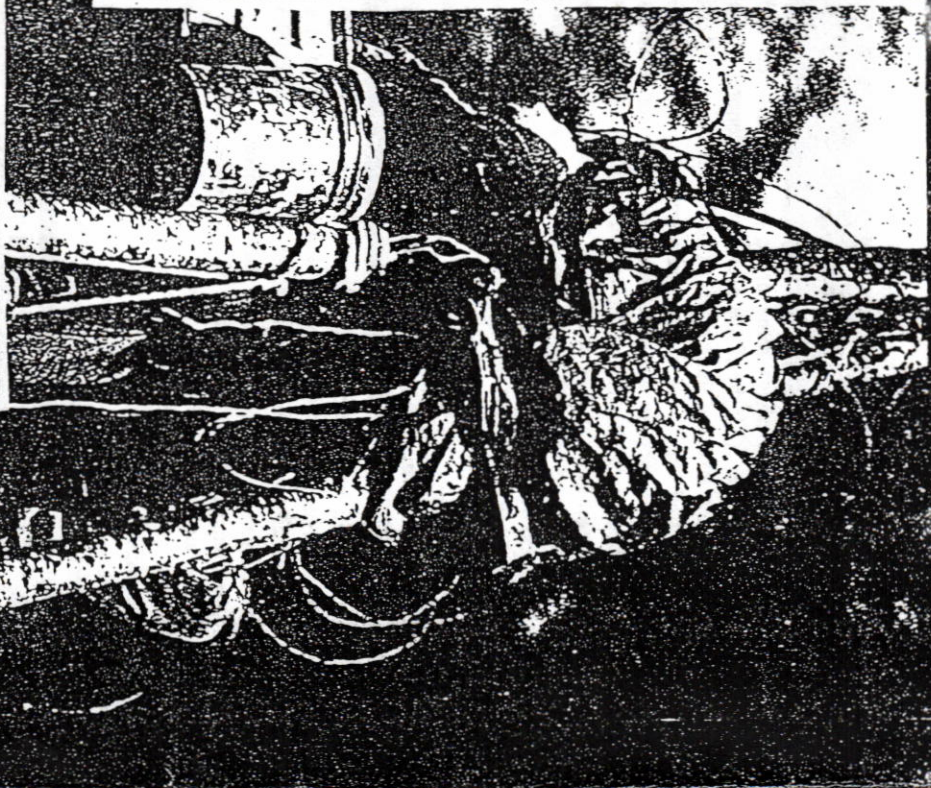
With that said, civil disobedience, when used sparingly and strategically can have potential. Looking at Betty Krawzyk who has an ability to strike a chord with the average Joe citizen within the mainstreams of society. This is important too. She's an incredible woman who knows how to use her power optimally. Even from jail, she can't be silenced. This works for her. She is a white, respectable, 72 year-old woman. (Also, she ain't talkin about giving back native land, or smashing the state) As for the rest of us, if we're serious about revolutionizing the society we live in, then we gotta change with the times. Not until these worn-out notions of civil disobedience are as lost as the forgotten histories of this land, will our insides quiver with excitement over the new possibilities. Then we'll have become a serious fucking force to reckon with...

DOWN WITH THE APPARATUS OF CAPTURE!



STRIKE A MATCH...
LIGHT A FUSE...
WE'VE ONLY GOT
THE EARTH TO LOSE.
ALF
SELF

IT COULD BE YOU



BLOCKADE: A barefoot protester waits for RCMP officer in Elaho earlier this week.

WARD PERRIN/Vancouver Sun

dem bones
are gonna
rise again

Free States & Autonomous Zones A Practice of Revolution in Everyday life

one thing makes sense
one thing only
to live with people
day by day
that struggle
to carry you forward

it is the only way
-bpNichol

Dusty mountain roads and down deep urbanist trenches, land of a struggle to tear down a global system of exploitation. The land of critique and action against, a necessary task in the face of colonialist forces. Embodied in suits, uniforms, and giant yellow machines the forces of power, spread in thin weaves (both warp and wood), are localized fight against crystallizations of structures reproducing and fragmenting the sweeping sands of great desert tides. We are setting fires under the capital.

Chronic pathologies of depression and jail time, burnout from the relentless treading. The positive task of creation, building worlds on the ground level allows us to instead come to movement question of what we are fighting for returns in this, answered communities in struggle. At our best we internalize theories of liberation a process of not only fighting but of living.

Support/respect/multiplicity/responsibility/friendship are a series of terms stripped of meaning in this world, terms we seize and reinscribe practice. Not to say that they're always present, nor that we manage productively with this lack; but in moments we approach that utopian always fading over the horizon. Here is glimpsed the alternate struggle against... the free state/ autonomous-zone (TAZ perhaps), for a period on a logging road with our comrades, soon to be friends, for a living where the above mentioned values enter into a group practice living, playing, and working. The trust which provides the glue of our groups comes from this process of life. The base units of revolutionary struggle gelled and affirmed.

Consensus decision making and respect for difference are key to